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Clergy.

[1832]

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ON
CLERICAL EDUCATION:

A
LETTER,

ADDRESSED TO THE

RIGHT REVEREND FATHER IN GOD,

**EDWARD,
LORD BISHOP OF LLANDAFF.**

BY A CLERGYMAN.

LONDON:
PRINTED FOR J. G. & F. RIVINGTON,

ST. PAUL'S CHURCH YARD,
AND WATERLOO PLACE, FALL MALL.

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LONDON:
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ST. JOHN'S SQUARE.



A
L E T T E R,

&c.

MY LORD,

No one is better acquainted than your lordship with the complaints, which have been long made against our universities, as incapable, under their present management, of affording an adequate education to candidates for the office of the ministry : nor is any one better acquainted than yourself with their actual state in respect to discipline, instruction, and morals. In these two considerations I trust I may find an apology for addressing to your lordship the suggestions, which are contained in the following pages.

Most persons, who take an enlarged view of the exigencies of public education, will admit, that the expectation of finding in the universities of the land

a complete system of instruction to qualify men for the pastoral office, is an unreasonable one. The attempt to furnish such instruction, if made at all, must either be confined to those, who are under training for the service of the Church, or extended to all, who seek the advantages of an university education. In either case difficulties immediately present themselves to the execution of such a system, which cannot be satisfactorily removed, because they arise not so much from any complexity in its details as from a fundamental error in the design.

It is very undesirable to give to the instruction, provided in our universities, a professional character. They are now, and it is much to be desired they may continue, seminaries for affording a liberal education to the youth of all classes in the land, who have the means and the leisure to make use of it. Such an education ought indeed to partake largely of the religious character of all our public institutions, and would be essentially defective, if it failed to imbue the youth of the educated classes in this country with reverence for the ordinances of the Church, or to make them acquainted with its articles and doctrines, together with the scriptural evidences, on which they are founded. But, if it were once rendered exclusively or chiefly

theological, it would then be defective in another view : for, on the one hand, it would leave the wants of other classes of students unsupplied, or inadequately supplied ; and, on the other, it would fail of imparting to our younger clergy that enlargement of mind and acquaintance with general science and literature, which would fit them to meet on equal terms with other members of the educated classes of the country. The thing to be desired is, that the degree of bachelor of arts should be a public testimonial and certificate, not of a person's present fitness for any profession whatever, but of his having made such acquirements by the due preparatory cultivation of all his faculties, as may fit him for entering with advantage upon those pursuits and studies, by which he may be prepared for any.

Still, however, though this should be admitted to be the true state of the case, the complaint of there being no adequate provision of a public kind in this country for the education of a young divine, remains unanswered. The complaint, indeed, when directed against our universities, misses its aim. But in its application to our ecclesiastical system, I do not see, that it is capable of any reply.

A graduate, who wishes to become a physician, has every advantage towards acquiring that pro-

fessional knowledge and skill, without which he cannot hope to succeed. He is not only put upon a course of medical study, but walks the hospitals, attends lectures, and devotes a considerable time to various collateral branches of knowledge, as chemistry, botany, and others, before he enters upon his professional career. If he wishes to become a lawyer, there are the inns of court for his accommodation, and he is not called to the bar, till he has been prepared by attending trials and receiving instruction in the chambers of some experienced practitioner for the business, in which he is to be occupied. A clergyman is the only member of any of the learned professions, who has strictly no regular provision for an education, suited to the office, to which he aspires. Very often he is admitted, as a candidate for orders, before he has actually taken his degree; and, even if any interval is left between the termination of his academical course and his ordination, he is not at all directed in his studies, with the single exception of the necessary attendance on the lectures of the professor of divinity, but may pass his time in idleness or in study, and that study, if prosecuted, may be either theological or general, and, if theological, may be selected from such quarters as himself or his friends may fancy;

and he comes ordinarily with no systematic training, and destitute of all practical acquaintance with his intended duties, to solicit ordination at the hands of the bishop. The bishop, in these circumstances, acts, as the circumstances themselves compel him to act. He cannot expect from candidates a sort or degree of knowledge, for which they have had no adequate discipline or instruction; nor can he hope to find in them that preparation of mind for encountering the actual difficulties of a clergyman's life, which in other professions is commonly attained, before the young aspirant is permitted to practise. He examines him, perhaps, in the evidences of Christianity, in the Greek and Hebrew Scriptures, and in some books, which may be read at home without any intercourse with officiating clergymen, and then sends him forth, raw and inexperienced in the work of the ministry, however learned he may be in other branches of knowledge, to acquire a practical acquaintance with parochial duties, as he may.

How many inconveniences result from these defects in clerical education, they best know, who have devoted their lives to the work of the ministry. Many of them have themselves only discovered, by painful experience, how much better they might

have served God in the first years of their ministry, had they entered upon their holy office with better preparation. Some pass through life, it is to be feared, with little lively apprehension of the work, for which they have made themselves responsible. It is sufficient, however, to have alluded to a topic, which no serious mind can pursue without much uneasiness and concern. My purpose is not to dwell on defects, or to detail their consequences, but to ask, whether a remedy cannot, and ought not, to be provided.

A remedy, adequate to the occasion, and worthy of the country and of the establishment, I presume not to suggest. I hope wiser men, and persons, whose station qualifies them to take a wider view of the actual state of things, and of the means of meeting its difficulties, will turn their attention to the question.

In the mean time I will venture to ask, whether something may not be done to mitigate an evil, which, perhaps, cannot at once be altogether removed.

It has long occurred to me, that, if the venerable fathers of our Church were to require from every candidate for holy orders, in addition to the certificate of a degree, a further certificate of his having

passed a year, subsequent to his graduation, in the house of some clergyman, engaged in the active discharge of parochial duty, much would be done to relieve the evil complained of. If that practice were once established, there are many exemplary clergymen, whose circumstances and situation would render such an accession to their family very desirable, though they might not be able, consistently with their ministerial engagements, or even though they might not be properly qualified, to take pupils for other purposes. Competition would produce the same effect in this, as in other cases. Parents would become nice in their choice; bishops would distinguish some clergymen by their patronage; and others would acquire a name by their personal excellence and industry. There would be no impropriety in these probationers reading the appointed Lessons in the desk for the clergyman, with whom they reside; and they might also accompany him in his pastoral visits, or even, if the cure were a large one, undertake some portion of that duty, under his superintendence, and by his direction, in his stead. They would practise themselves in writing sermons; form acquaintance with the mode of thinking and speaking, which prevails among the poor and ignorant; accustom themselves

to converse with the sick and the dying; and, in short, acquire some experimental knowledge of the nature of the pastoral charge. Besides this, they would of course have leisure for direct theological study, in which they would receive instruction and advice; and, if it should happen, that some individuals should during the interval discover beforehand, that the clerical office is one, for which they have neither taste nor ability, it would be some advantage to themselves to be spared the pain of a fruitless, because late repentance, as well as to the Church itself, to be preserved from the addition of one member, who is unsuited to the work.

May, then, a humble individual venture, with all submission, to invite the attention of the Right Reverend Bench to this question, as one, by which the welfare and efficiency of the body, over which they preside, and consequently the best interests of the people entrusted to their care, might be greatly promoted? There seems no impediment to the immediate adoption of such a measure, if the spiritual rulers of the Church should unanimously deem it advisable. It is humbly presumed, that much good would result from it, even if it led to no ulterior measure. But among the benefits, for which I should look from a steady adherence to

this proposal, one is, that it would secure the attention of persons to the present want of some such provision, who are best qualified to devise a remedy; and that it would thereby speedily occasion the introduction of a better.

I have the honour to be,

My Lord,

Your Lordship's obliged

and faithful Servant.

THE END.

A

SECOND LETTER,

&c.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

ON THE
OFFICE OF DEACON:

A
SECOND LETTER,

ADDRESSED TO THE
RIGHT REVEREND FATHER IN GOD,

EDWARD,
LORD BISHOP OF LLANDAFF.

BY A CLERGYMAN.

LONDON:
PRINTED FOR J. G. & F. RIVINGTON,
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AND WATERLOO PLACE, PALL MALL.

1832.

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論博白字人說經、卷一、論以仁義

博白字人說經

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A

SECOND LETTER,

§c.

MY LORD,

HAVING lately addressed your lordship on the deficiencies of our clerical education, I am tempted to proceed one step further in my remarks. I will therefore close the inquiries, to which I am at present anxious to invite attention, by submitting a few more queries to your consideration.

Let it be supposed, that the preparatory training, which I sketched in my former Letter, has been undergone, and the candidate ordained a deacon! What next awaits him? What is the nature of his first appointment in the Church? In almost every instance he has the entire spiritual charge of a parish committed to him, his very title for orders being a curacy, and in most cases under a non-resident incumbent.

Now, I will venture to ask, is not this an anomaly? Is it not such an anomaly as has not its parallel in any other profession? The lawyer begins his career, as junior counsel, another barrister having the entire management of the cause. The physician enters a town, where other physicians are established, and wins his way into practice by degrees. The ensign and midshipman never act independently, but are always in a situation, which is felt to be not only subordinate, but subject to a present superior. The young clergyman alone is entrusted with a charge, in which he has neither coadjutor, rival, nor actual superintendant.

And this is the more observable, when the language of our church in the ordination of deacons is considered. There the bishop declares authoritatively, in what the office of a deacon consists. The words are most remarkable. ‘ It appertaineth
 ‘ to the office of a deacon in the church, where he
 ‘ shall be appointed to serve, to assist the priest in
 ‘ divine service, and specially, when he ministereth
 ‘ the holy communion, and to help him in the distribution thereof, and to read holy Scriptures and
 ‘ homilies in the Church, and to instruct the youth
 ‘ in the catechism, in the absence of the priest to

‘ baptize infants, and to preach, if he be admitted
 ‘ thereto by the bishop.’ How strongly this im-
 plies throughout the presence of a superior ! who is
 there called (we shall find) the curate in an exclusive
 sense, to distinguish him in that capacity from the
 deacon : for the bishop proceeds—‘ And further-
 ‘ more it is his office, where provision is so made, to
 ‘ search for the sick, poor, and impotent people of
 ‘ the parish, to intimate their estates, names, and
 ‘ places, where they dwell, unto the curate, that by
 ‘ his exhortation they may be relieved with the
 ‘ alms of the parishioners, or others.’ Is it not
 clear then, that the original order of the Church is
 departed from, when the deacon himself is en-
 trusted with the whole charge of the parish, and
 has no priest at hand to assist, consult, or inform
 by his report ? Accordingly the Bible is not deli-
 vered to the deacon, but to the priest, who alone
 receives absolute and general authority to preach
 the word of God, and to minister the holy sacra-
 ments in the congregation, where he shall be law-
 fully appointed thereunto. In the same spirit,
 further on in the service, we find the deacons
 regarded, as in a state of probation ; not as if by
 their admission to the first degree they were

entitled to lay claim in due course to the second, but as being persons, who, having always the testimony of a good conscience, and continuing ever stable and strong in Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in his Church.

A deficiency of competent persons, to whom this sacred trust could be confided, or the scantiness of the provision, made for their support, may have rendered the present practice necessary in times, that are past. But the former of these at least is a reason, which cannot be pleaded now. On the contrary, the state of many of our overgrown parishes points out the necessity of restoring the office of deacon to its original integrity, and of confining it to its appropriate duties. The hands of the priest need there to be strengthened, and his mind to be set at leisure for the higher departments of his work, while the duty of superintending schools, visiting the sick, and dispensing the alms of the congregation, besides some of those secular duties, which the law now casts on the Clergy, are offices, which not only belong more properly to the deacon, but are such as to enable him by a right discharge of

them to purchase to himself, as St. Paul says, a good degree, and great boldness in the faith, which is in Christ Jesus. With these, by the licence of the bishop according to primitive example and our own ecclesiastical regulations, he might unite the privilege of preaching the word of God ; which however at first he would only do occasionally, his time being much occupied by other objects, while yet, as subsidiary to the curate, or incumbent, he might in his parochial visitations exercise a very important function, in explaining familiarly to the people the doctrines of the pulpit, and bringing down to the level of common life, and applying to the circumstances of the hearers, the general truths, which cannot there be so particularly exemplified. This also would improve both himself and them, and fit him by the best of training, that of practical experience, for addressing them systematically, when he should be advanced to a higher degree in the Church.

For these reasons may I not presume to suggest, that it would be wiser, and more consistent with the constitution of our Church, to introduce some alteration into the present practice in regard to deacons ? Would it not be fitter and

more advisable, that deacons should be ordained only, as assistant curates, unless under peculiar circumstances, than that they should be introduced at once, as is now almost universally the case, into the full duties of their profession, with a single, and, as it seems to have become through the prevalence of this custom, almost a formal exception? Were deacons ordained, as assistant curates, after some such preparatory discipline as that, which I described in my former letter, they would first be initiated, and afterwards admitted gradually into the exercise of a profession, which, to say the least, requires a degree of prudence and discretion, not to be expected in a novice, till a course of experience, more or less lengthened according to circumstances, should qualify them to enter with advantage upon the entire work of the pastoral office, and not only to superintend the humbler and more ordinary departments of ministerial employment, but to reprove, rebuke, exhort with all long-suffering and doctrine. According to this scheme it would not be necessary or desirable to fix an arbitrary period after receiving the first orders, for conferring the second. It might be made to depend on the character of

the candidate, on his testimonials, and on the openings for his further employment ; and, if after all practicable precautions he should prove unworthy of advancement to the higher rank of the ministry, the bishop would not then, as now, feel himself committed by a first step, which in practice carries with it almost the whole authority of a clergyman, to concede the second, when demanded. The maxim of the apostle would then be naturally adopted—‘ They, that have used the office of a deacon well, purchase to themselves a good degree ’—while, at the same time, a body of efficient auxiliaries would be spread over the land, whose services would be most valuable, by supplying a gap in our ecclesiastical provision for the spiritual wants of large and populous parishes, which is now felt most painfully. A body of deacons, to give effect to such institutions as that of the Metropolitan District-Visiting Society, would be not only a blessing in itself, but also a return withal to primitive discipline and order.

To the plan, thus submitted to your consideration, I can anticipate but two serious objections. One is, that a deacon, to whom the second ordination has been refused, stands committed to an

inferior grade of his profession, and one too, in which he can hold no clerical preferment, and has no honorable mode of retreat.

Yet I do not myself see, why this should be so regarded. The distinction between the offices of priest and deacon ought to be wide and palpable; and, however important it may be to regard the priestly character, as indelible, it may, even for that very reason, be prudent to allow a deacon, who is found incompetent, an easy escape from a profession, which he does not become. It was not till the beginning of the present century, that any law existed to disqualify a deacon, who chose to relinquish his profession, from being elected a member of parliament: and then an act was passed for the avowed purpose of excluding a particular individual. Yet I submit, if it be not safer and more beneficial to leave that and every other opening, by which the Church may be relieved of an unworthy or indolent member, than by closing all avenues to compel every deacon, whatever be his character or qualifications, to become a priest?

It is true, that it is to deacons, that the bishop puts that solemn question—‘Do you trust, that

‘ you are inwardly moved by the Holy Ghost to
 ‘ take upon you this office and ministration ?’ And,
 doubtless no person ought to enter into that office,
 till he can conscientiously answer according to his
 best judgment—‘ I trust so.’ Yet, if any mistake
 be made in that matter, if, upon trial, the habits,
 the attainments, or the qualifications of the candi-
 date should be found to disappoint reasonable
 expectation, or if subsequent misconduct should
 reverse it, is it wise to leave no other alternative
 to the prelates of our Church, but either to
 advance him to a higher degree in the ministry,
 or to pronounce upon him what in the present
 state of things is tantamount to a sentence of
 degradation ? Were the door of retreat not
 actually shut, some, who have acted hastily in
 taking the first step, would never apply for the
 second ; and this whole cause of painful embar-
 rassment might be avoided.

But another objection to the course I have
 recommended would be found in the want of
 adequate funds to remunerate a number of assist-
 ant curates, especially in those many parishes,
 where there is much work, and little income : and
 this is indeed a serious difficulty, though, if the

change would be right in itself, and beneficial in its operation, I do not despair, that something might be done to relieve it. It would not be necessary for a clergyman to enter upon the full emoluments of his profession, before he enters upon its full duties; and, this being admitted, some little might be accomplished towards providing this class of the working clergy with an income, if only a law were passed, making the Easter offerings, after the expiration of existing interests, the property of the assistant deacons, wherever there are any; for these would, in many instances, be more cheerfully paid in return for specific services, and in some cases would furnish alone a sufficient remuneration for the first years of service, which a clergyman would render to his people. Other regulations in respect to fees might be made, which in large parishes, to which the proposed regulation would chiefly apply, might be made to ensure a moderate and competent salary to those deacons, who perform the offices, to which the fees are attached. Even, however, if no satisfactory provision of this kind should be found practicable, or sufficiently productive, I do not feel, that the suggestion ought to be abandoned

on that account ; for the appointment of a deacon, if altogether unendowed, would come to be regarded, as the last stage of that necessarily expensive education, which is designed to qualify him ultimately for the right discharge of the important duties of the priesthood.

The suggestions, which I have now made, are submitted with much humility to your Lordship's candid consideration. They are offered with a simple desire to improve the efficiency of a Church, which only requires to be kept true to itself, in order to be faithful to its Divine Master. If, in this reforming age I should seem to be only one of the many, who are given to change, I have at least this to say for myself, that I believe no change has been proposed in these pages, but such as is in harmony with the design and spirit of our existing institutions, and calculated to improve their stability by recalling them to their first principles.

I have the honour to be, my Lord,

Your Lordship's obliged

and faithful servant.

May 1832.

LONDON:
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ST. JOHN'S SQUARE.

A
LETTER
TO
EARL GREY,
ON HIS
RENUNCIATION
OF THE
ENGLISH MONARCHY.

BY ONE OF HIS MAJESTY'S SERVANTS.

" I do not like, in this free country, to use the word Monarchy."
Speech of Earl Grey, in the House of Lords, on Monday, May 7, 1832.

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A
LETTER,

&c.

London, May 9, 1832.

MY LORD,

AN expression was made use of by your Lordship, in the debate on Monday night, which, coming from the lips of the individual then at the head of His Majesty's councils, deserves to be remarked. Having made some assertion respecting your attachment to the Crown, you added, "*for I do not like, in this free country, to use the word monarchy.*"

When that word is used with reference to the government of this country, it necessarily, and of course, relates to the limited and constitutional monarchy, as exercised by the sovereigns who have ascended the throne of these realms, since the period of the Revolution in 1688. It is of this limited

and constitutional monarchy that your Lordship must be understood as expressing your hesitation to speak.

May I ask, my Lord, the ground of your hesitation? In deference to whom did you experience this strange reluctance? Was it in deference to the feelings of the members of that illustrious House whom you were addressing? Are the spiritual and temporal peers of the United Kingdom tired of the constitutional monarchy, and do they desire to see it exchanged for another form of government? Ask them the question, my Lord; and their indignant answer will make your heart quail within you. Was it in deference to the feelings of the constitutional Monarch himself? Is he wearied with the greatness of his office? and does he desire to divest it of its onerousness, by divesting it of its authority? God forbid that even your Lordship should have cause to entertain such a belief concerning the son of George the Third. In deference to *whom*, then, I repeat, did the word monarchy “stick in your throat?” Was it in deference to those iron-heeled masters, whose spurs (to use an expression of a print, to which, with a due regard to delicacy, the private correspondence addressed

to His Majesty has been confided by the agents of your Lordship) have been stuck into the jaded sides of the legislators of Great Britain? Was it the remembrance of the spur of the Political Unions that made your Lordship, like a galled jade, wince at the word Monarchy, as fearing what a deep incultation of the iron heel would be the consequence of such a word escaping from the mouth of a Privy Counsellor?

My Lord, it was a vain effort which your Lordship and your colleagues made, when you endeavoured to do what we have the highest authority for saying that "no man can" do, namely, to serve two masters; to wit, your Royal Master, to whose service you were bound by your birth as an Englishman, by your religion as a Christian, by your station as a nobleman, and by your oath of office; and those masters of the Political Union, to whom, partly through love (as in some of your colleagues), and partly through fear (as in your own case), you rendered yourselves subservient. And the consequence of such an attempt has occurred, which was predicted, namely, that such "will hold to the one, and despise the other." Your Lordship's speech on Monday night has made it manifest to the whole

world, that the master to whom you hold is not the constitutional Monarch of the United Kingdom.

Impartial men, my Lord, must consider that speech as tantamount to an intimation that the object aimed at by your Lordship and your late colleagues, in bringing forward the measure mis-called Reform, was the *subversion of the constitutional monarchy*, and the substitution in its room of a Republic, with a crowned President; but whether that president should be hereditary or not, you did not condescend to inform the House.

Viewing your declaration in this light, I heartily thank you for having made it. It may, I trust, be the means of clearing the eyes of some into which you have contrived to throw dust. It will convince those good easy souls who, though hating your measure of Reform, were induced to support it from a belief that your Lordship designed to uphold the Monarchy, that no such intention ever crossed your Lordship's mind. It will show, perchance, to the Monarch himself, whose eyes and ears you had contrived to close, what sort of a viper he has been holding to his bosom; upon what a faithful friend he has been leaning; upon what a thankful heart he has been lavishing his favours.

On the eve of a struggle such as that with which the disaffected threaten us, it is of incalculable advantage that broad and marked features should be established, by which each side may be known and recognized. Your Lordship has flung abroad the banner of the republicans, and declared, that under the system which you seek to establish, even the name of Old England's monarchy is no more to be heard.

We know, then, where we stand, and for what we are contending : you to abolish the Monarchy ; we to preserve it. You to establish a Republic, by violating your duty to your King and to your country ; we to resist your efforts, by preserving our faith and allegiance inviolate.

Here there can be no mistake. Every man in the three kingdoms must now know on which side to range himself. That your Lordship will have a large following, there can be little doubt. In a great community there must of necessity be many vicious and ill-conditioned ; many unprincipled and discontented ; many sceptics and infidels ; many who neither know nor care for their duty either to God or man ; many who regard not an oath ; many visionary and self-interested persons, who,

from either of these motives, may desire a change : all these your Lordship may count upon, and I give you joy of them. But besides all these, you will likewise have many honest but deceived men ; for when treason is taught with the voice of authority, it is no wonder that some of the simple folk should look upon it as right ; when it falls from the lips of those who *know* what is right, no wonder that some of the ignorant should take it for truth.

But whom will you have against you ? Every one who fears God and honours the King. Every one who loves his country, and desires to see her preserved in peace and safety. Every one who values his privileges as an Englishman, and his birth-right as a freeman. Every one who desires to hand down to his children the safe possession of the property which God has given him. Every one who is conscientiously attached to religion, whether he belong to the Established Church or no : for every such person must know, that a change brought about mainly by sceptics and infidels, and by all at the cost of violating oaths and duty, must be detrimental to the cause of Religion. Those who wish to save their houses from the flames, and their

wives and daughters from violation, will be against you, because they know the tender-mercies of which your abettors at Bristol and Nottingham were guilty. The rising youth and talent of the whole kingdom will be against you, as the unequivocal declarations and sentiments of the Universities and the different Seminaries throughout the kingdom put beyond a doubt. Those who remember old England's glory will be against you, for they have seen her glory tarnished in your Lordship's hands, and her interests and those of her Colonies sacrificed to the French. They who would see the national faith kept with the public creditor will be against you, because the declarations of your masters of the Political Unions on that subject have been loudly proclaimed.

I need not extend the list, my Lord ; these few samples will serve to show you what a noble host will rally round that standard of which you have declared yourself ashamed, the standard of our English Monarchy : against which, with God's blessing, all your Lordship's efforts will be in vain.

As the public prints have failed to take notice of your Lordship's remarkable sentence, there is the

more need that *one who heard it* should not let it pass by in silence.

Believe me, that delicacy and reserve alone prevent me from signing my name to this letter. I fear not the effect of your Lordship's anger, even if, by the success of evil machinations, you should yourself become the crowned President of an English Republic. I fear not to exchange glances with your Lordship. *My* cheek would not blush at remembrance of having violated my duty to my Monarch. *My* eye would not fail at the thought of having betrayed the trust he placed in me.

I am, My Lord,

Your humble Servant,

ONE OF HIS MAJESTY'S SERVANTS.

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